(3) JEWISH RELIGIOUS INSTKUCTION

Attachment to Jewish religion and its customs is strongest when acquired at home, and interwoven with the reminiscences of childhood and with the child's devotion to its parents. When Jewish tradition began to disappear in Western and Central Europe, and many children learned little or nothing of it in their homes, nor received any Jewish religious instruction in the school, there was the danger of their remaining ignorant of Jewish religion and history. To counteract this danger, about the middle of the nineteenth century, the German Jews, assisted by the Government, began to found Jewish religious schools in which children were taught religion, Hebrew, and Jewish history and literature, either on Sundays or half-holidays; but attendance is not obligatory and many children stay away, while in small places there are no such schools. In any case the instruction is limited to a few hours a week, is supplementary in character, and is not treated by the children as equal in importance to that of their ordinary schools. Conditions are similar in Austria, Czechoslovakia, Hungary, and Bulgaria.

In the United States considerable sums Are spent by the Jews on the Jewish education of their children attending communal schools. In the nineteenth century the Jewish

immigrants from Eastern Europe continued to send their children to the *chayders* for religious instruction. These, however, were reorganized and modernized by the foundation, in 1909, of the Teachers' Institute of the Jewish Theological Seminary in Cincinnati, and of the Bureau of Jewish Education. To-day nearly every large Jewish community has a Jewish Centre with a school for the teaching of Jewish subjects, and instruction is given in them on modern lines, in English, on Sundays or half-holidays. Most of these schools are under the Central Jewish Institute of New York. As a rule, the children are taught three to six